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A Serious and Humble

REPRESENTATION

OF THE

Thoughts and Sence of a true desirer of Love and Union amongst all the Sons of TRUTH and PEACE.

Unto the much honoured and greatly loved

The

Ministers of the Province of London,

Subscribers of a REPRESENTATION to his Excellency, and Councel of War.

And to all the truely Religious of their Judgement and Principles.

AND

A WORD to all that fear God of the two grand Divisions of the Parliamenteers, or of any other Principle in the KINGDOM.

MICHA. 6. 9.

The Lords voice cryeth to the City, and the man of wisdom shall see thy name; hear ye the Rod, and who hath appointed it.

ECCL. 8. 5.

A wise mans heart discerneth both Time and Judgment.

89 (19)

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Reader,

THou art desired either to read with seriousness, and impartiall desire, to understand, and judge rightly; or read no further: seeing that through Pride, prejudice and slightness, its very common to miss of the sence; or if not so, yet over-quickly, to censure, and judge amiss.

To prevent which, I think some things are here so expressed; that, though if thou wilt be serious, thou mayest see the sence very clear; and I hope convincing: yet if not serious, it may peradventure seeme to thee, to have no clear sence at all.

And

And if upon ſerious and impartiall conſideration, of what is here held out, thou findeſt the Writer, in any particular, to be out of the good and right way, he will thank thee, and thank God for thee: if thou ſhalt candidly diſcharge that charitable duty towards him, which thou oweſt to thy Neighbours beaſt; and how much more to thy Neighbour himſelf?*

* Exo. 23 4. Deut. 22, 1.

The greateſt eſcapes may eaſily be corrected with thy pen: Page 5. line 3. in the margin, after *Baal* add *but*: In the ſame margin, after *Iob* 34.7--- 9. add & 38.2. Below that, read *Iob* 42, 8. Page 13. at the bottom, after 9, 10, 11. add this as a marginal note, *Davids* ſence of *Shimei's* action, *he no doubt remembring the matter of Uriah.* P. 16. l. 24. for *party* read *partly*, P. 19. l. 1. r. *or for.* P. 26. l. 7. r. ſo much *as* to: P. 30. l. 18. for *Rights* r. *Riches*: P. 34. l. 6. r. *taken.*

A Serious & humble Repreſentation of the Thoughts and Sence of a true Deſirer of Love and Union, amongſt all the ſons of Peace and Truth,

Unto the much honored and greatly loved, the Miniſters of the Province of London, ſubſcribers of a Repreſentation to his Excellency &c.

Honoured Sirs,

I Am not ignorant that *he that medleth with ſtrife not belonging to him, is as he that taketh a dog by the ears*; whereupon ſelf-love hath often commanded my ſilence in this grand and *deadly diviſion*, upon ſuppoſition as not concerned to engage; being indeed (as is not unknown to many of you, but to more of others) hitherto clearly dif-engaged, both inregard of Intereſt & Principles: being neither *Independant* nor rigid *Preſbiter* (nor willing to advance a worldly policy inſtead of Chriſt Presbitery; but one, that (though a true friend to both, and to all that fear God, though ſhort of either) yet being much offended in part with both, eſpecially for letting in the *devil Diviſion*, have two years and a half agoe, and all along ſince, made bold to warn many of each upon Scripture grounded fears, of theſe very miſchiefs that are now fallen upon us, and ſtill tould them my care ſhould be to *keep my own garments*; (my failing wherein the Lord forgive,) but would leave them by themſelves in the violent proſecution of their malicious and envious Contentions, and partial engagements. And whereas I ſaw it was the ſole power, and publique truſts of the Kingdome which was mainly contended for, I for my part deſired none, and would therefore if they were ſo bent, leave all, to be won and worn by who could get them.

And truly, in theſe conſiderations was almoſt perſwaded to ſit down in mornfull ſilence, weeping in ſecret for the pride and perverſneſs of my ſelf and brethren. But I remember my Lord had bought me with the price of precious blood, not to be to my ſelf, but to him; and knew not but I might yet doe him a litle ſervice (at leaſt if I ſhall be able to ſay any thing that may tend to a right underſtanding) in this caſe of diviſion; ſo ſadly threatning ruine to Church and Kingdom.

And yet had I a ſtrong reſtraint upon me, *viz.* that in that juncture of time, I might ſeem to engage againſt the life of the King; which I was rather (upon reaſon ſeeming good to me) willing and reſolved to engage for.

But the Counſel of the Lord being revealed in that particular (upon which I confeſſe *his name (for the man of Wiſdome to read)* is written, (*for the Lord is known by the judgement that he executes, higgaion Selah.* And I being now loſed from that incombrance, am indeed by the Spirit within me compelled; notwithſtanding the incounter of another Objection, *viz.* That I am young, and ye are *auncient* I among the herdſmen, & ye are *learned*; therefore I doubted, and was afraid to ſhew my opinion: I ſaid *days ſhould ſpeak*, and great learning, *yea, the Seers ſhould ſee and teach* wiſdom.

But though there is a Spirit in man, *the inſpiration of the Almighty giveth underſtanding*; the *Maſters* are not *always wiſe*, therefore I crave audience in a few words.

Eccleſ. 8.14. *There is a juſt man to whom it happeneth according to the work of the wicked*; that with holy *Iob* walking in his integrity, is yet moſt confidently cuttingly & ſeverely cenſured for a wicked hypocrite by the concurrent vote of very *learned Doctors* of his Age and Nation; And that not in diſtempered paſſion: but in the words of ſeriouſneſs, and in the language of the *Holy one*, received this day for *Authentik* Scripture.

And there is a *wicked man* to whom it happeneth according to the work of the *Righteous*; that with wicked *Ahab* walking in his *perverſneſs* with the blood of the Innocent upon his girdle in his hatred of *God*, and *Micaiah* his Prophet, and reſolvedly perſiſting in his wickedneſs: wherein *none was like Ahab*, is yet ſinfully *owned** and viſited, and affinity* made with him

1 King. 16. 31. 33.
2 Chro. 19. 2.
2 Chron. 18. 1, 2.
2 Chro. 18. 4, 5.

him, by the *excellent Iehoſaphat* the ſervant of the *Lord*; and four hundered Prophets * apear in favour of him; when deſpiſed *Michaiah* fals under the hatred and contempt of them all: and the faithful *Iehoſaphat deluded by them*, joynes in the action againſt the Word of the *Lord* by *his Prophet*.

2 Cor. 18. & viz. *Not of Baal, who profeſſed to give Councel for the Lord*, 1 *Kin.* 22. 5, 6, 7 & *his Spiri*, ver. 24.

There is a juſt and honeſt Innocency, that is but ill vindicated by the ſubiect wherein *it is*, as in *Iob's* caſe: and there is a groſly miſtaken *Aplication* of hipocriſie, and wickedneſs, managed by wiſe and excellent men, and the Truth ſet forth (though ſinfully applyed, both in pretence for *God*, & to his ſervant) with words of truth & holineſs, as by *Eliphaz*, *Bildad*, & *Zophar*: and the *great Moderator* of that Conteſt, *appears*, in favour of the ſuppoſed *wicked hipocrite*, notwithſtanding his *irregular* managing of his *innocent Cauſe*, makes thoſe *excellent learned Doctors* to ſtoop, & be beholding to *his intereſt in his God** for obtaining a blotting out, or covering of their ſin.

Iob. 34. 7--9. 'z ☞ ꝑꝛ *

38. & 42. 8.

Honored Sirs, I profeſs I apply not this, but humbly offer it to your wiſdoms, only as a Remembrancer that thus it may poſſibly be, and ſometime comes to paſſe.

For my part, I profeſſe *I* am *at a loſſe*, (and as much by your extream, as in any thing) as ye ſee wiſe men were in *Iob's* caſe, *(but dare not cenſure as they did) but *I* thank and praiſe the *Rock of my ſtrength*, that at what time my heart is overwhelmed, *he leads me to the Rock that is higher then I*,

* And many wiſe and good men were at the firſt comming in of our Brethren of *Scotland*, ten years ſince.

Yet doe I not, nor can I cenſure you, *Oh truly eſteemed Sirs*, for that according to the (I hope holy) Jeloſie of your Souls, you have given warning to your brethren: as the *Congregation of Iſrael* did to the two Tribes and a half, *Ioſua*, 22. 11--14,

But I crave further leave to *mind* you, that although *Eccle.* 8. 14. and 9. 1. be *indeed the truth of God*: yet the *Lords Name* is written in legible Caracters (for the Man of wiſdome to read upon all his *great works of wonder* which he hath wrought,) eſpecially in *Salem*, where his *Name is known*, *where he breaks the arrowes of the bow &c. and makes his Iudgments to be heard through the World*: and yet more *eſpecially upon thoſe* wherein the eminent Inſtruments are carried upon the wing of *Faith* and *Prayer*, & upon glorious ſucceſſes ſit down in *admiration* & humble acknowledgement of the *high and gracious hand of the glorious Lord of Hoſts*.

And *that* as Gods works are all holy, and righteous (though his way is often in the ſea &c. So his ways of working, where-
† like that of Exod. 11. 2. and 12. 35. Nmb. 25. 6. &7. in he ſometimes leads his eminent Inſtruments are *extraordinary* and *ſtrange*: & to many faithful ſpectators ſeem *dark* and *cloudy*, if not irreguler and ſinful; And let my tongue cleave to the roof, *if I* ſhall become eminently inſtrumental to withdraw the ſpirits of this people from *eyeing* that *great name* of the *Lord*: and admiring and adoring of *our God*, or ſhall not rather excite them to *fear God, and give glory to him.* &c.

And this muſt needs be granted, that *extraordinary* affairs(& (*ours* have bin for the moſt part *all ſuch*) muſtbe carried on either by extraordinary outward means, or by an *extraordinary ſpirit*: for an *ordinary cauſe* can not beget an *extraordinary effect*.

And although I be not clear & ſatisfied that all the extraordinary actings of theſe men, againſt whom ye engage, had ſuch extraordinary grounds as *fully* to iuſtifie and acquit them(for them ſhould be more affirmative on their behalf: yet when I *faithfully and impartially conſider* the late & preſent conſtitution of this people *ſo ſaved by the Lord*, & their abuſe of his mercy to be *ſuch* as threatned, & yet threatens *nulling*, if not turning into *judgement*, *all* that full harveſt of bleſſings ſo *admirably* given to us; and faithfully and impartially conſider, how *much* cauſe they had; (though I yet queſtion whether they had cauſe enough) to doe as they have don; my mouth is ſtopped from cenſuring as ye doe.

And I am conſtrained to remember theſe words of the Apoſtle, whereof ye and they were often remembred, in the beginning of this conteſt, that *if ye bite & devour one another take heed &c.*

And to take the boldneſſe to *caution* thoſe *with* and *for* whom ye engage as well as *thoſe others*, or any concerned in *that caution and command of the Apoſtle Iames, That if ye have bitter envyings and ſtrife in you hearts. Glory not*, (ye are bad enough your ſelves) nor be ye *lyars againſt the truth*, this wiſdom is not from above, but, &c. *For where envying and ſtrife is, there is Sedition.* &c.

And I am confident, no wiſe impartial Engliſhman or Chriſtian will herein blame me, that knows and impartially conſiders of the confederacy and engagement of the City-remonſtrating party

party of honeſt men, whom God yet accounts of, and will alſo own, though I doe not ſay in thoſe actions, no more then the ten ſons of *Iacob* in *their* Confederacy, *whoſe plot*, like that of *theſe* was; to prevent the dreamer, or rather to chaſtiſe him for his phanatick dreames: to expel and caſt him out of his birthright, and fathers houſe, and rather then fail of their purpoſe, to take his life alſo,* (an evidence whereof, in the Remonſtrants, I had from the mouth of an eminent one of the 47. and of others) Oh Malice, Rage, and fury, *My Soul, come not thou into their ſecret.*

Ye know the deſign againſt the head of *Cromwell*, *when* if it tooke, muſt prevent his engagement againſt the *Scots*.

Now that the *now* prevailing party hath need of the *Caution* of the Apoſtle *Iames*, above recited, you affirm it your ſelves; But whether your own party, (Oh ſad is my Soul, that I can ſpeak to you, as to a party (that I ſay not faction) I ſay, whether your own party have not *as much need as they*: judge your own ſelves.

When ye have firſt ſet before your eyes a litle, their practice about 30 moneths agoe, (and all along ſince) when they firſt by the inſtigation of ſome of you, gathered together in order to a Petition, as I well hoped to obtain a libertie to act freely, in all true Chriſtian duties: and therein to reap the return of our many faithful prayers for Kings, &c. *That we might lead a peaceable and quiet life, in all godlineſs, and honeſty.*

But, there evidently appeared a further deſign at the *bottom* (though ſingle hearted Mr. *Bringly* then meant no other) *viz.* That they could not worſhip God in Peace, and love; and doe their own duties, while this *phanatick Dreamer*, their weak, and as they judged, fooliſh indedependant brother was indulged: *whoſe* ſuppreſſion, was the main, or I am ſure, too too great a part of their deſign, for incouragement, countenance, and protection in all holy waies, (which I am ſure Mr. *Brown* of *Kentiſh town*, and all that did their duty, found) * was but a *female of the flock*, & moſt unacceptable to them, without a coerſive power to enable (though not intendedly) to *quench the ſmoaking flax*: but intendedly, to laſh and ſuppreſſe *theſe* non-conformant Preachers, and Profeſſeors, that have not yet attained to that proficiency, as to know it is their duty, to conſort, and to follow with theſe ſons of *Zebede*, as in *Mar.* 9. 38, 39. 42.

* *viz.* of that Party, for indeed the other party applyed to your Lord Major for protection in religious meetings, againſt Tumults and were experſly tould the curſe of God in the Spirits of the people was upon them & He could not protect them;

In

In the profecution of which deſign of Supreſſion, if ye know not, I ſhall tell you, what unchriſtian directions I with ſhame and ſorrow heard given in *Cheapſide*, as the reſult of the councel of the Party: that they ſhould inquire after all the faults & miſcarriages of the *Independants* as they call them, to the end, they might be publiſhed to the world; *viz.* to be given in to Mr. *Edwards* (whom I honored but not for that ſervice who ye know, became their accuſer, or the trumpet of their accuſation to the world: *publiſhing in Gath and in the ſtreets of Aſkalon,* to the diſhonor of *God, Religion* and the *Parliament*, all miſcarriages [and more to] of your ſo called *Independant* brethren, * *Alas*, that any that fear our God, ſhould be *ſo much to blame*, (I will ſay no more.) And the extream impatiency of their Spirits, towards the ſuppoſed Independant Parliament (or Houſe of Commons at leaſt) for but forbearing to ſmite them, or to enable you by coerſive power to cauſe them to be ſmitten, cannot be unknown to you.

* *Without the leaſt Chriſtian, admonition preceding.*

And to force out of the hands of the State, about that time what they could not perſwade them unto, you know what courſe was taken; To ſay nothing, how upon a pretended ground from *Mal.* 1. 14. by one whoſe perfections (but not in that action, in truth I honour;) They were declared accurſed, and the Maior, Aldermen, & Commons of *London*, ſeditiouſly excited to make a party in oppoſition.

But I muſt needs remember you, that whatſoever the provocations were, which *yours pretended*, by the Armies placing of men of their own principles, in Garriſon townes as they took them in; *Which truly might in ordinary courſe be expected, that men would incline to thoſe of their own principles, rather then others:* but (I ſay not it ſhould be ſo,) and they proteſted they looked onely at Fidelity, and other fitneſs, and not at partiality in Opinion.

I ſay however it were, *ſure enough*, yours were the firſt that made open profeſſion of a Spirit of oppoſition, and ſuppreſſion: *as* that no Congregations ſhould be ſuffered but your own, ſo alſo that none ſhould be implyed in any place of publick Truſt, that are but *diſ-affected* to the Presbiterian Government, *ſet forth, or to be ſet forth, by the Parliament*: But all muſt be outed

outed and laid aside, *how deserving soever*, according to this *dividing* if not *destructive Principle*. (But I think by this time you are convinced it is a *destructive Principle*) at least, where the parties concerned are so *equally* able to mannage their perticular interests:) And yet in the prosecution whereof; what a *pressing Remonstrance* must be framed, and by your instigation, or at least, the approbation of you, or many of you, *so urged*; and that by so fixed and potent a body, of neer neighbours to the Parliament, as you *presumed* could, (and was by many intended *should*) admit of *no denyall*, as indeed was in plain language expressed by divers of some eminency of the engaged party.

To say nothing of the appointment of persons of *eminency* to attend every day, day after day, *that being pretended, to be only for an answer*, which in the *negative* it was thought the petitioned *durst* not give. So *formidable* many of the parties to these Petitions, thought their party.

But whereas there was a necessity of raising 200000 *l.* for our brethren of *Scotland*, For which end, a course was propounded, for securing voluntary lenders: what they should lend, and as much more of their publique Faith debts, by *Bishops lands*. I suppose you are not ignorant, that some of those which attended for an answer, as aboveſaid, expressly tould Parliament men; that they should *not* have *that* propounded to the Citizens, except they would graunt an Ordinance for the *new choise* of the *City Militia*. Which being thus *obtained*, I can assure you, some of your sticklers were told, that if they should *now* be so unadvited, as to act in the choice, according to *that so partiall and unright Profession and Request*; it would doubtless be of *sad* and *bad consequence*: and they were minded by *true* Friends to the godly of both Parties; as of the integrity and desert, & of the *Right* and *Intereſt* of their Brethren to the *Trust in their hands*; so also of the *considerableness* and *potency* of those whom they thus *endeavoured to strip* of those Rights and Interests.

But how vaine and fruitlesse the Caution was, I need not speak; It beeing known to you, and all men, that were not strangers in our *Israel*; how they acted *to the life*, up to

all they had profeſſed: Outing almoſt every ſon and brother, that was but ſuſpected to ſmell of Independency.

And having thus reformed, as they accounted, the *City Militia*; ye know the purgation of the *Army* was next deſigned, and *heaved at*: and that by ſo *powerful a hand*, through the *Subtilty*, *Combination*, and *Ingagement* (*which alſo, after begot the treaſonable Ingagement*, 1647.) of the Sticklers for you, in the City, and houſe of Commons: as made all the *neuteral*, and *weake ſpirited*: (peradventure apprehending the houſe of Commons ſhould next after have the purgation: or out of peradventure, that the City remonſtrating party would force their way, and bear the ſway,) *I* ſay, as made all the Neuteral and weake ſpirited of the *Independent* Houſe of Commons, to *wheel about*, and change the face of *that Houſe*.

Which when the Army ſaw, that the (lately reputed *Independent*) Parliament, was over-acted, and forcibly wheeled about. They alſo reſolved, (*I* cannot ſay, *I* commend them, (*It's* ſafe ſuffering *I* am ſure in many Cauſes) to trye if they could over-act them, and wheel them about again, and *face them as they were*.

The fruits of this *envy* and *ſtrife*, and ſtrong buſtle thereupon, to caſt out, or keep their ſtanding, at laſt begot downright *Sedition*, and a *plain Force* upon the *Parliament*, by the *London* Aprentices and others: and though the Act is not owned by the Maſters, that, a *few houres before*, did countenance, and encourage them (*I* doe not ſay to that Action;) Yet the Ordinances that were thereby procured, were *made uſe of*, and were not *cenſured*, much, leſſe were the *Actors puniſhed* by your party, either in Paliament or City.

And thus one *height* begets another *height*, and *Sedition* is begotten by *Sedition*,* and each pretends fair; The one to *Holineſſe*, in the advancing Truth and ſuppreſſing of Errour, atleaſt, according to their own *Principle*. The other to *Righteouſneſſe*, in keeping their own ſtanding, and maintaining their *Rights* and *Intereſts*, and in them of the *Subjects* of *England*, which every man ſay they, is bound to doe, *againſt all Aſſailants*.

* And the Son is like the Father.

Each pretends neceſſity in their excuſe; The one pretends

a neceſſitie of doing what they did, or *Truth* and *Religion* will be loſt, and periſh from the Land; The other of doing what he did, or *Righteouſneſs* will be *ſuppreſſed*, and Oppreſſion, and Violence will prevail againſt, and *overwhelm* them: the *Spectators* are Iudges, *Our God and his Angels*, being the *cheifeſt*.

For my part, if *I* ſhould be required to give my opinion, *I* profeſſe, *I* cannot yet make a clear and full judgement upon it; the iſſue muſt clear it, as in all ſuch extraordinary undertakings.

Our honoured Brethren of *Scotland* in the year 1639. though (being thereto neceſſitated) they did that, which in the formallity of it, was Rebellion, Treaſon, and *Invaſion*; yet they by the *Iſſue*, ſo cleared their *Integrity* and made the neceſſity to appear: That they ſtand acquitted this day in my conſcience, before the Lord, of thoſe Actions, ſo treaſonable in * appearance; and are we know acquitted by the Parliaments of both Kingdoms.

* The worſt in Formality, may be the beſt in Reality: As the beſt in Formality, may be the worſt in Reality.

But thus farr *I* am ſatisfied the Caſe is clear; Firſt, That the City Remonſtrating Party were, as the firſt that openly profeſſed a Reſolution to out and ſuppreſſe their Brethren: and in the preſſing proſecution thereof, that over-acted the Parliament; ſo the *firſt alſo* that took advantage by a plain force upon the Parliament.

Secondly, That the Army-Party did in fine, and by a more ſtanding Act *doth*, more forcibly proceed in waies extraordinary, and in reference to our legal eſtabliſhments irregular.

Thirdly, And that if in the *Iſſue*, they ſhall be eminently found ſelf-ſeekers, advancers of partial *Intereſt*, Covenant-breakers, in advancing or countenanceing poyſonous Tenents, or licentious wayes in Religion: or be found to hinder, or diſcountenance thoſe, that by wayes and meanes religious and approved, would ſuppreſſe them.

They ſhall then, as evidence their own guilt, ſo, juſtifie their brethren the Remonſtrants, that indeavoured upon ſuch jelouſies to ſuppreſſe them: Juſt as their Brethren juſtified them, in their firſt proſecution againſt *them*, and the *eleven Members*, and in their tranſaction thereupon; By the bringing forth and countenancing that engagement, called Treaſonable. And by the enſuing endeavour, under *Poyntz*, and Major Generall

Massey, to raise a new War: and by their then, and since, desperate complyance, with the desperate Enemies of our Peace; and with the invadeing Scots, the insurrections of the Counties, and revolting Ships: for a personal Treaty at London.

Might you now be requested, seriously and impartially to consider the particulars above, with enough more of that kind, which your own memory will furnish you withall; I, am confident, you would not censure, so confidently and cuttingly as ye doe.

And *I* shall humbly take leave however to acquaint you that though *I* blame you not for giving warning according to the (*I* hope holy) Jelousie of your Souls: Yet as ye know ye are not exempt from blame, for any mistakes in your judgements, even concerning your Brethren and their actions: So *I* take the boldnesse humbly to acquaint you with my Godly Jealousie, (if not more then Jelousie) of the partiallity of your *Spirits*, in your proceedings therein.

It is indeed your duty to lift up your voyces like *trumpets* against the sins of the Nation: And that you have *now* as particularly *so also joyntly done*: in the prosecution of this contest, with (and against the sins (& *I* wish not against some *Vertues* also) *of* your Brethren of the other party; (with whom ye have given way to that evil Spirit of Division and Perverseness, that is mingled among us,) but have not (I fear) dealt impartially herein.

For, had you not *full as much cause* according to the example of *holy Paul* to the *Corinths*, in *as joynt* & solemn a way, to have declared the *holy indignation* of your Souls against, and warned your Brethren, *especially our own*, to take heed of those black divils, *Envie*, *Malice* and *Wrath*, masked under the *vizard* of *holy Zeal*: on the one hand for *God* his *Truth*, and *holy Order*: On the other for *God* and his *Peoples Freedoms* and *Safeties*, together with the *former*, But indeed *like themselves*, (*being devills brats*) causing *Division*, *Sedition*, *Confusion*, *and all manner of evil Works*: In which sin of Division, (with its sad effects) (not of persons in part devided from your Company and practise, that upon conscientious grounds though in part erroneous, could not joyn with you; But of

hearts

hearts and *Spirits* which is the grand evil against which, the holy Gospel engages) if *I* must speake my conscience, your own pretended friends I fear, are the most guilty: at least, in omission of that grand duty of *love to the Brethren, Love to one another*; The new and great Gospel Command, every where so straightly prest, and strongly urged in the *New Testament*: And *I* fear, (I say not I am confident) in opposition thereunto, and to true *Gospel Principles*) in giving way to *bitter envyings and strife.* &c.

I say, had you not as great cause to have declared against this **destructive Principle* and *Practice*: the deadly issue whereof, ye now see hath taken hold upon us. As also against the *omission* both of *your* and *their* Congregations, in the name and *authority* of *Christ*, personally to proceed with the Authors of any deadly and *damnable Heresie*, or other *abominable Scandals*: for the destruction of the flesh, and saveing of their Souls. The omission whereof hath begotten, and makes us guilty of *those Divisions, Seditions, Heresies and Blasphemies; *for a litle leaven leaveneth the whole lump.*

* Hath it not begotten all our by-past Wars, and all our present penury and misery; for the poors (for the Lords) sake indeavour a healing. Rev. c. 2. 1 Cor. c. 5.

As also to have declared against the *unchristian profession* of many, both *Ministers* and *People* of *Christ*: who *professed* that the Churches have no power so to proceed with, and sentence scandalous Brethren *without* a *Comission from Cæsar*; to the great dishonour of our *Lord* and *Master*, and betraying his *authority* into the *hands* of *Men*.

And if you had *indeed* as much cause to cry aloud in the *Cases above*, as in the case of heresie it self, (wherein *woe is me* that you had *so much* cause as ye had) Are ye not then partial in your selves?

And yet furrher in this your *present* engagement, have you *only* Army and Armyists miscarri ges, (woe is me that you have so many of them) to bewail, and give warning of, *did not* the then present *transactions* necessarily command you, or *at least* invite you to call to mind former capitall *provocations against the Majesty of heaven*, in the Royal person, or party; and in our *Honourable Parliament*: in not inquiring, judging and *requiring satisfaction*. You know the text, *Deut.* 21. 1. 9. and *Numb.* 35. 30. 33. And you know the text, 2 *Sam.* 16. 7. 9. 10, 11.

What? is not the great *GREAT NAME* of *GOD* written upon these Transactions? Or are our Seers blind, and is Counsel withheld from our wise men?

And is it possible for our *Seers* and Watch-men, being indeed men of zeale for the *NAME* of the *LORD*, who is a *GOD* of *Judgment*, and that will by no meanes clear the guilty, to engage in this business that so directly concerneth the *blood*, not of one *Uriah* onely; but wch concerneth & referreth to, (if not the blood of a King of famous & more peaceable memory) yet most *certainly* to the most pretious *blood*, of a famous City of *Christian Rochellers*? and (if that seem now but a small thing to partially engaged Spirits) The blood of 140000. *English Christians* in one Province of *Ireland*; yea the *blood of three Kingdomes of Christians.*

* *Though against Heaven a sinner, Yet not against his Son, nor* Buckingham, *unless by indulgency.*

I say, *is it possible* for men that profess to stand up *for God*, against an inundation of wickedness, solemnly to entermedle thus in favour of the so strongly suspected (if not certainly guilty of as *horrible wickednes* as the Sun ever saw? And not first in at least *as solemn* open, and *publique* away, by declaring your sence and abhorrency, of those most *prodigious and hellish Transactions:* and exciting those *whom it concernes*, to inquire according to *Deut.* 21. And *Judge for God*; and execute the judgment of the *Lord*, according to all that he hath given them in commission.

I say and not *first*, thus acquit your own Souls, from suspition of guilt by *conivance*, of the blood of your Soveraign Lord King *Iames*: who never dismissed us from our duty of allegiance, by appealing from the civil establishment to the Sword.

And from the guilt of all that innocent blood of our protestant Brethren of *Rochel*: so villanously betrayed by us; of our English brethren at the *Isle* of *Ree*, and here at home: spilt by all manner of Oppression and Cruelty.

Or if all this seem a small thing in your eyes, yet is it possible for a tender and self-denying heart, that is called to speak, and is ingaged in speech, referring thereunto, to hould his tongue concerning that abominable complyance and peace-making, without requiring the least satisfaction to justice, with those *hellish monsters the Irish*?

Know

Know ye not that to become *Companions with such*,* is to become guilty? Though nothing could be said to the question, of giving Commission or encouragement, or opportunity to, or Countenance in the hellish action it self; in reference whereunto *I* am confident *partiality it self* hath not quite blinded you. The Lord knowes my heart trembles at the thoughts of this: and I professe I am forced here, & cannot forbear to cry out *deliver us from blood guiltiness o God*: from such *horrid blood guiltiness, O thou God of our Salvation.*

* Psa. 50. 2 Chro. 19. 2.

And can you *Oh dear Sirs*, can you intermedle in the business that *directly* referrs to that *infernal horrid practice*, and say never a word to acquit your own soules in that particular, and to preveat all appearance of evil?

And again, O greatly honoured Sirs, seeing that Blood defiles a Land, and the Elders and Judges cannot be innocent, nor acquit the Land, *Deut.* 21, 2, 3. 7, 8. but by inquisition; professing their Innocency, and Nescience, or Ignorance, or upon inquisition made, by fixing it according to what appeares; Were you not bound to cry aloud for *Inquisition* by the Parliament to be made for the blood of King *James*, whereof they were twenty yeares since so apprehensive. And to cry aloud for Inquisition for all that *blood, blood, blood*, of *English, French, Irish*, and again *English* and *Scottish* Christians: that cryes so loud to Heaven, and Men for vengeance.

Or think you that our *dread Lord* and King, will not have accompt for the blood, of those many hundred of thousands of his Subjects slain in our Confines: not onely of the Actors, but of the Accessaries; yea even of Accessaries by silence of those that had his Commission to speake,* or shall the Earth think ye cover their blood, or shall it not discover her slaine? Or think ye the Declaration of the 11 of *Feb.* 1647. in pursuance whereof, the *same* House of Commons and Army were now engaged (how lawfull is another question) *when* and *wherein* you also engaged against them?

I say, can *you* think that *it* did acquit the Parliament and *in them* the Kingdome: and so answer for your silence; though *you* and so considerable a part of Parliament men *were*, and *are* so far from promoting; as that ye appeared, and do appeare, against

againſt it? Or if it did acquit the Parliament and Kingdome, Yet can it acquit thoſe that did, and doe diſclaime it? Or could it have been any acquittance to the Parliament and Kingdome, And not rather a ſtrong *ſelf-accuſation* and *conviction* upon Record againſt them? If according to your implicit, and interpretative *ſence*,* a ſetlement with his Maieſtie *notwithſtanding* ſhould have been; without ſaiſfaction in thoſe particulars: either by a clear vindication upon *exact Inquiſition*; or if guilty, (& execution judged fit to be waved): then by a clear acknowledgment and demonſtration of *ſorrow*, and *compunction* of *Spirit*, or at leaſt that it ſtood *declaredly charged*, according as upon clear proofe it appeares to be: and the Parliaments abhorrency thereof, and non-conivance thereat, be clearly * demonſtrated.

*In expreſſing (in favor) as ye have done, both in preſſe and pulpits, without any caution, (ſo much as) to the ſence inſuing.

Theſe things premiſed, Chriſtian *Sirs*, I doubt much the partiality of your Spirits in this buſineſs, will too too evidently appear; in as much as, yet *notwithſtanding the Premiſes*, we never yet ſaw any ſuch joynt ſerious and ſolemn *Remonſtrances*, or *Repreſentations* from you: *no*, *not* againſt that, which I believe you are by this time convinced, was the ſin, procuring this very plague that is now upon us: *and ſure the ſin ſhould* more affect us then the *affliction*.

And not onely ſo, *but alſo*, though, I hope and am perſwaded as I have ſaid: that you act party from a *Principle of holy Iealouſie*; Yet as even *that* may be miſtaken in *its object*, *So alſo*, notwithſtanding the many miſcarriages of thoſe againſt whom ye ingage, and my feares alſo, leaſt they doe, and will ſin greatly in an extream on the other hand; *Knowing the aptnes of our humane fleſh to deviate from the right way*, and to *run from extream*, to *extream*: and that *never* any great Alterations in *Kingdomes* were without ſome eminent miſcarriages, either in matter, or manner of proſecution: either by *principall*, or *ſubordinate* Agents.

But *know alſo*, our God will graciouſly pardon, and paſs by, many miſcarriages, and irregularities of thoſe, whoſe hearts like *Davids*, are humble, and upright before him.

And notwithſtanding my *more* then *feare*, that in the time paſt, they have not done the thing that is *beſt*, and moſt *pious*, and

and *self-denying*; (we know, every *Just* thing, is not *best*; *And not to doe the thing that is best, and most excellent, is to sin by Omission:*) God hath most glory by the sufferings of his servants: when they have power in their hands to resist the evil, (*which indeed would not be confessed the shad: untill they proved it*;) That evill beeing *not* destructive: *As for all the power to be in the hands of Godly* Presbiterians *is not*: For I hope they had not cause *enough* to conclude (as they did,) that it *was possible* for you, and the excellent of *your* party (notwithstanding all Overtures tending that way;) to fall *in* with the Interest, against which ye had so cordially engaged; or by Compliance without Satisfaction * to draw upon us the guilt of all that blood above recited.

4 Yet in this Latter; Oh that there had not been more then enough Cause of *Iealousie*.

I say, the evill *not* being destructive; God had been most glorified, by their sufferings for his name sake; and the shame would have been to the ungrat full troubler, and *to the troubled rest*, (if troubled,) But who knowes but their Brethren would have been won upon, and melted, by their *so Christian demeanour*, and *declaration*: that though they had power in their hands, yet their *own Arme should not save them*: but they would commit the thing to God, who judgeth righteously, and trust him with it.

But, nor did they *thus*, nor *did* they try all other wayes, and meanes of *Love* and *Condescention*, to win their *Brethren*, the *City-Remonstrants*: (And indeed, the great *jealousie of my Soul is*: that yet in future they will not *as they ought*: Yet is not this Fear, without very *good Hope*, that their Christian hearts and future Conversation; will give the lye to my Feares: *Amen good Lord.*

Yet I say notwithstanding my Fears, and indeed the great *Iealousy* of my Soul for the future, *& more then fears*, of much that is past) of miscarriages on the *Arminists* part; Yet I must seriously in the presence of *Our GOD* confess, I greatly question, whether, they are not much more justifiable of the two, If not (at least, *in the extremity of Justice*), clearly justifiable altogether; in the *main things which you insist upon*; and *wherein* ye accuse them? —— *At the least*, whether ye may not truly and with an humble Spirit say, *They were more Righteous then we*: As *Iudah* said of *Thamar** : he having given her the occa- * Gen 30. 26.

sion

sior,) and as was said of our so called *Independent* Brethren: who impatient of your delayes, to give them *holy* and *unmixt* Ordinances, joyned themselves in Congregational bodyes.

NOW, *as* to the *first Principle* of your Accusation, *Viz.* (In effect though ye do not call it so) Insurrection, Rebellion, and Treason against their Soveraigne Lord the Parliament: who chose and impowered them: and against all Authority, Religion, Lawes, and Liberties, &c. Ye call it *Attempts against Authority and unparralelld violence offered to the Members of Parliament, of eminent worth and integrity, and actions tending to the subversion of* Parliament, *and* Priviledges, Religion, Lawes, *and* Liberties.

Which if ye could clearly prove and *demonstrate*; for my part I should have been forced clearly to have joyned with you, in your engagement against them, though yet; not in any (so much as) *seeming* Complyance with, (by *detestation to*) the contrary Party: whereby to draw *on* the guilt of all, or any the innocent blood aboveſaid: which like the blood of *Abel*, and of those Soules under the Altar cryes so *loud* to Heaven, and to Men for vengeance.

But as to the proofe and clear demonstration of the Premisses; There is more belonging to it, then your *bare* Assertion; your Narration of matters of Fact, your full answer, to those Arguments of no value, *or* your Answer of no value, to their Argument, which is impregnable (if proved) *viz.* the *necessity*: unto which you (taking no notice of any thing they say in proofe,) *You answer*, that no Necessitie can oblige a Man to sin, nor to breake a lawful Covenant: and that, *that* Necessity must be absolute, present and clear: all which is clearly true, but not all clear, by any clear Argument, to stand in force against their Argument of Necessity; *Which say they*, was not to sin, nor to breake Covenant: But was to them an absolute, present, and clear Necessity, to doe what they did, to prevent the making frustrate of all their seaven years Endeavours, Prayers, Covenants, Labours, Sufferings, and for attaining the first propounded ends.

Viz. Preservation from bondage and slavery, *as at first* by the Military power of the King: (then adjudged to take Armes for that end,) or of *any* that upon such corrupt Princi-

ples

ples, for or *such* corrupt, and partial Intereſts, adheared to him; or ſhould for *ſuch* partial Ends and Intereſts, *make defection*, and joyn with him.

And preſervation from *Epiſcopal* gins, and ſnares upon the Conſcience, inforced by the Sword, or ſecular power of the Kingdom: and the obtaining a ſtate, & condition, wherein we might lead a peaceable and quiet life, in all godlineſs & honeſty.

That they *thus now* uſed their Military Power, (when neceſſitated) unto the ſame end, for which it was *firſt aſſumed*; they think to demonſtrate, (as I ſhall anon ſhew:) and which *ſay they* if we prove; Then thoſe Actions, which would have been *Inſurrection*, Rebellion, *Sin*, and breach of Covenant, *if done, upon other grounds*: yet will be nothing *leſs*: if neceſſarily done upon the grounds aboveſaid, and we in a fair capacity for the doing of them, *no more* then the engagement & proceedings of our Brethren of *Scotland* in 1639: and our own engagement with the Parliament againſt the *King*, and moſt of the Lords, and as many of the gentry, and moſt by many of the * Commons of England, and Wales, (notwithſtanding our Oaths of Allegiance, and Supremacy, &c,) was *Rebellion*, and *Sin* &c. Now in proofe of this they offer.

I doe not ſay of the Houſe of *Commons*.

Say they, we with you, Subjects of *England*, being in eminent danger, by *Tyrants* and *Oppreſſors*, to be ſtripped, and diſpoyled of all our Immunities, Freedomes, and Priviledges both *Religious* and *Civill*: did combine *together*, and engage againſt the Oppreſſor: according to the *Supreame Law*: for the preſervation of our ſelves, and *lawful Rights*: and therein the Cauſe of *Righteouſnes*, and *Truth*.

The *viſible authority* of the Kingdome, being divided herein, The *King*, and and moſt of the *Barons*, being of the *corrupt Party*; and many of the houſe of *Commons* joyning with them and others withdrawing themſelves in *fear* and *diſcontent*.

* Viz. *Engagement*. called *Treaſonable*, and Petions, Expreſſions, and Actions; from the time of (and in) the City Remonſtrance, to that time, and after.

The *righteous Judge* of the *World*: after a long, and ſtrong conteſt, gave the Succeſs on our ſide; and ſo gave in unto us: ſo *united* as above, the things contended for; as a *prey*, out of the *teeth* of Tyrants and *Oppreſſors*.

But the *Succeſs* was ſcarce compleated; before a ſtrong Party ſtands up amongſt, or out of our, (or rather your) ſelves; and profeſſedly *declares, & hotly proſecutes *a Reſolution*: that the com-

commanding party of the successfull Forces, then in pursuit of that joynt Concernment: and a party so potent in Parliament: as procured it the name, and repute of an *Independent* Parliament: and Hatred and Contempt from the other Party, under that Name and notion,) and all, of their *Principles*, how usefull (and faithfull soever, in the general; should be *excepted* from having any share in those spoyles: —— But should be stripped and deprived of all power, and places of Trust: *notwithstanding all those Successes*: and although given into the hands of the Forces, under their immediate conduct.

And so all this present prevailing Party, both in *Parliament* and *Army*, and in all *places of Trust*, to be *outed* and layed aside: and in their Religious exercises, wherein they should be found *distinguished* from, (although in substance the same with) those of the other Party, *suppressed*, and *not suffered*.

In the prosecution whereof, as is in part before recited; The *Project* is begun in the City, & endeavoured in the Army, & eagerly prosecuted, even to the levying of Forces, and engageing in a new Warr; And many it is *well known* to accomplish it, lick up their own vomit, and make defection to the contrary Party: and many others (if not the most,) make fair, or rather *foul* Overtures that way; and thereby in danger to frustrate, and make ineffectual *all* the aforesaid Prayers, Covenants, Endeavours, and Successes: as was *too too evident* in the last Summers *Insurrection* caused thereby.

Which say they, to prevent, and to prevent a corrupt Complyance with the contrary Party, for attaining those ends of *Outing* and *Suppressing* aforesaid, and to prevent the drawing on us, the guilt of all the *Innocent Blood* aforesaid; We *say they*, were forced and necessitated-- as *at the first*, to engage with a part of the State of the Kingdome, against the *King*, and his *Oxford Parliament*;--*So now* with a Part of that remaining Part, against the *other* Part thereof: *thus* making defection, or prosecuting partiall Interest, and dividing Principles, against those common Principles and Interests, upon, and for *which* we first engaged. They represent it more briefly thus.

The well affected People of an Island *united together*, engage against a Tyrant, that seeks by Power and force of Armes to enthrall and inslave them; And the righteous Lord, that loveth

loveth Righteousnes, *crownes* their joynt Endeavours, with *Success*, Liberty and Priviledges, *Civill and Religious*: with full power to possess themselves of them; being the spoyles given in unto them.

When the *Success* appeares, a Party of themselves thinking their fellowes, *though chiefe Instruments in mannaging the affaires*, yet unworthy of any *share in the Spoyles*, except what the *other* when become their Masters should in *curtesie give them*: stands up, and *openly protests them unfit to have any*; thinking by their great lookes to carry it so: which when they see they cannot: they plot and contrive to bring their fellowes under; and other meanes failing, they then (besides a complyance with *the beaten Adversary*, whereby to bring all in eminent hazard that way:) doe apply themselves eminently to a *Way of force*.

Which when their Brethren perceive; and see *no* way to secure either *themselves* and *Interests*, *or* the *whole* from the danger of this *Confederacy*, or of this *Defection* to, and so dangerous Complyance with, the *Impenitent Adversary*, (to the extream hazard of *Gods Indignation*, and of *betraying* all to the Malice and Subtilty of the *Enemy*, and *Madness of the People*: But by *discovering* of their conspiring Brethren; and *such* as through *Fear* or *Flattery* were *seduced* to them; or in their said *Defection* to the *Adversary*, (were engaged with them) and by *assuming* the *sole Power* and command over them, *untill they shall convert*.

They to save Themselves, and Interests, and the *whole*; and *those their distempered Brethren* from undoing themselves; *or at least to prevent the Plot* of outing, stripping, (and suppressing, against themselves, (*who were, and had been so serviceable to the whole*:) *They* instead of suffering themselves to be *disarmed*, * and *suppressed* by the *Conspirators*; doe *disarm*, and for a time, sequester and seclude from all Authority: So many of their (honest, but heerin, *distempered* and *deceived*) *Brethren*, the Confederates, and their Complices, *as* they conceive to be *Leaders*, or *Principall*, or of any considerable *Potency*, and *Resolution*, for the carrying on the *Conspiracy* or *Design*.

* Whose disarming, might have been the losse of all.

And they think that *this* which is here set forth, as it is *evi-*

dently known to all of discerning eyes among us, to be true: *So* that it is abundantly *sufficient to evince their necessity*, and justifie their Proceedings: in the first and *main thing* whereof they are accused.

And yet *this Argument* doth not touch upon what they have more to say, and from whence they conceive another *strong Argument* might be drawn. *viz.* That when the *Parliament*, (or *at least*, *House of Commons*) were eminently reputed *Independent*, and were *hated*, *despised*, and *scorned* by the Confederates, *aboveſaid*, under that *Name* and *Notion*. *viz.* neer *three years since*, before the Army stirred a finger or spake a word, *as* after they did: their *Adversaries* by overpressing, if not *forcing* the *Parliament* (in following them so *hotly*, with Words and Actions,) *wheeled and faced them about*, from what they were. *As* by formidable *Remonstrances*, pressing, and overpressing, *Petitions* upon *Petitions*: presented *in such* a way, as might intimate, would admit *no denyall*: By Representing them most accursed *Self-seekers*: And that in the most *publique Assemblies*, and *discourses*: And such as had done no eminent Action *since their sitting*, wherein they did not *basely seek themselves*: And the Lord *Major*, *Aldermen*, and *Commons* of *London*, excited to make a Party in opposition. Their *Actions rendered* upon open *Exchange*, in the presence of one of the *ante-Army-ists Militia*, (*who also approved it*) as *foul* as the *Kings*: yea, in particular, as his *hostile invading* the *House* of *Commons* Jan. 4. 1641. And the *Parliament* deserving to be slighted, disowned, and opposed, in the one, as the *King* in the other.

And their Ordinances *nul*, and of no *value*: because of *nonages*, and *undue Elections* amongst them; as one of the said *ante-Army-ists Captains* told his Friend; * (He, and others, being as he said new Catechised by Mr. *Prins* then late papers) when he advised his Friend upon that ground: not to double his Publique Faith Debts at *Goldsmiths Hall*.

* In *November*, 1646.

And, *besides* what is before set forth, to be said and given out by them; *Except the Parliament would grant a change of the City Militia*, -- An eminent *Common Councel Man*, * (who was after a *Militia Man*,) reported to his Friend, *that*

* Who said also that *God* had powred *contempt* upon the Parliament, and it was lust,

a

a Course was thought on to call the Parliament to an Account, by Chosing Two in each County: that should be Authorised for that End. And indeed in *every Sticklers* carriage and *behaviour* appeared a full *Resolution* that they would finde out one way or other to *curb* that Contemptible *Independent Parliament* or House of *Commons*: (For the Lords began to be their white Boyes.

* Better one Tyrant then 300. was common with them.

And an *Eminent one* of *your selves* * gave out, That if the *City would*, he could shew them a way, how to *curb* and *order* them. *viz.* by seizing upon the *Excise* and *Customes*.

* Of the 47.

And an *Eminent Parliament Man*, gave out about the same time, * that the *City* were Fooles, they might make the *Parliament* doe what the *City* pleased.

* *Anno* 1646.

This is but a taste, (being all in one Mans hearing,) of that constant Course of *Threatning, Banding*, and *Declaring against* them. *But none of all this, nor of abundance more of this kind, is alledged in the Argument above* Bywhich meanes, they *overawed*, if not *forced* the *Parlaiment* to wheel about, and *face to the the other hand*, * as we all know.

* Nor that *forced Forces* by the *Aprentices* & others

And saith the *Army-ist*, we did onely appear in a time of necessity, and *unhorse those Riders*: & deliver the *Parliament* from *those* their *Oppressors*: and by Aplication of *extream* (yet extream necessary) *physick, restore* them to a capacity to *reasume*, & freely *Act* according to their own former *Spirit* and *Principles*: so *also* the *second* time, when ridden by the *Hamiltonian Faction*: and the *English* Insurrection in all parts, both by Sea, and Land: (I will not say) occasioned by your strange Carriage the *last Winter*, and the influence thereof, upon the *Malignant* and *mad Multitude* both Episcopal and *pretended* Presbiterian.

* To such mutabillitie was the *Parliament* subject, by reason of the self-ended, dimsighted and weak Spirited that were among them.

Now truly Friends, before I can joyn with you in your Censure: you must shew the invalidity of the Reasons above; which in truth I doubt, can not be done by you.

As for your *Supposition* that they are *meere private Persons*, its a meere *Suppositition*. You know the Leaders or a considerable part, are *Parliament Men*: the others *impowred* by the said *reputed Independent Parliament* for *their Security*; And you know the *PARLIAMENT*, the first time, the former Year, so owned them: as to reward them for their service,

vice, with a *Generalissimo &c.* And *now* ye see, how many of the *Parliament* joyn and act with them: Though they doe not as they need not tell you, they thank* you, for all that they have don: And doe you but speak your conscience, what think you?

*Read, them

Wherefore turn your eyes a litle from this strong imagination of private Men resisting Authority; and consider if the true state of the business be not above set forth, and then let Conscience speake.

And in the next place, before I can *concurr with you,* and with the judgment of *Protestant Divines,* in that *general Doctrine* against the Tryall and Execution *of Kings* [*by any*] upon any grounds, for any *Causes,* or in any *Cases* whatsoever] And therefore called by you, *murthering of Kings, by any, under the most specious colourable Pretences,* The violation of which *Sanction,* seemes in the second place, to *enflame* your *Zeal:* like that of the *Congregation* of *Israel,* against the two *Tribes* and a halfe. *Ios.* 22. 16.

As to that Doctrine in the general, as it is hinted, & held out, in your expressions in *print* and in *pulpits* [the question of the particular criminal *Guilt* or *Innocency* of our late King *Charles,* and other *Concernments* to that particular *Case,* being here no part of the poynt in hand] I say, before I can close with you in your judgment *therein:* you must bring forth your clear demonstration from holy Scriptures, our certain way-marks, and *most* sure Word of the *Prophets:* That those positive *generall* Precepts without *any* exception expressed *Gen.* 9. 5. 6. *Numb.* 35. 30, 31-33. and other like Scriptures, may be understood *so* to admit of *exception* in *some Persons,* as not onely to *disingage* the *Iudge* or *Magistracy:* But also to *disinable* him or them, from taking vengeance: according to the plaine Letter of those Scriptures: *although* the Nocent be *never so guilty,* and the said *Iudge* or *Magistracy* made by the *hand* of *Providence* never so *strong,* and able to execute.

* But you know what is asserted concerning *Amaziah,* 2 Chro: 25. 26, 27, 28. *Viz.* that the Treason is in the *Translator* and not in the *Text.*

And you must demonstrate (at least) by Reason, grounded upon *Scripture,* that if the Iudgment of Protestant Divines be so, yet, that that Iudgment is *right* and *Iust,* or that Mr. *Prins* Argument from the *Negative;* *If true,* * 'that there is no one president in all the old Testament of any one *King ever* Iudicially 'impeach-

impeached, arraigned, or put to death, by the *Sanhedrin* or *Parliament* of *Judah:* which was a Monarchy *so absolute*, as *that*, to assert *England such*, were *high Treason* against the *Kingdom*.

I say you must demonstrate from *Scripture grounds:* which *you*, nor *he*, yet have not, (and truly I believe cannot;) that this Argument from the *Negative* is *strong*, and *authentick*: That because it *was* not done; therefore it *may not:* It *was not done* where Monarchy was more *absolute*: And therefore it *may* not be in the *less absolute*, and more *mixt?* It was not done unto *Kings* of Gods *more immediate* establishing: Therefore it *may not* be, unto those wherein *his* hand is *more remote?* It was not done unto *Kings*, that *never* appealed from *civil Establishments* to the *Sword:* and that *never* so doing, were *once* and a *second time* totally *conquered*; Therefore it may not be, in the clear *contrary Case*; Can we so reason, and notwithstanding the Precepts for *doing* is general, and *without exception?*

And as to that most sinfully forged Construction of our (to me seeming) *righteous Covenant*, that pretends the takers to be engaged to preserve the Person of the *King*, *without*, and *beyond* all Conditions, and Limitations: contrary to a most clear Caution, and Expression therein: without all peradventure, *inserted on purpose*, to *prevent* such misconstructions: and to demonstrate to the World the contrary sence, in *which we* did *swear*.

I say as to that Interpretation (*which*, if true, would render our Covenant most foolish, and Wicked: which to *me*, ever seemed prudent, just, and good,) Besides that it is against a clear *Caution*, or *Proviso* in the *Covenant* expressed.

If there had been no such expression at all; Yet, how could Men of reason, and knowledge, so have construed it? who can not *but know*, that in all *Covenants whatsoever* of this nature, *Conditions* are *supposed* and *included*.

What more *absolute*, *solemn* and *sacred Covenant* (amongst men) then between Husband and Wife: and yet not in the least *broken*, though *thine hand shall be first upon the guilty person*. Deut. 13. 6. 9.

The *Covenant* is to protect, or preserve from *Injuries*, and

 Wrong,

Wrong: But not all from *Injtice*,* He is *Wretchedly ſeduced*, that ſo underſtands it,

* Whether the Perſon of a *King* is liable to juſtice or not, is not here the queſtion.

I am ſatisfied, that the *Caution*, *in the preſervation* of *Religion*, and *Liberties* &c. was inſerted to prevent *ſuch* a *Conſtruction*, by the *maliciouſly willing* to *pervert* the Sence of the *Covenant*: But in truth, *could not* have imagined *ever* to have ſeen the eminent Advancers of the *Covenant* ſo much *as* to *inſinuate* ſuch a Conſtruction of it; that *Caution* or *Proviſo*, *not withſtanding*.

But *further*, all *Covenants* between parties are *mutuall*, and not *compleated*, untill both parties have *reciprocally* accepted, and are engaged.

And *our Covenant*, as it is ſolemnly made *with* and *in* the preſence of the moſt *high God*, (as *all* Covenants wherein the name of *God* is Religiouſly uſed *are*,) yet its alſo made with *all* the parties concerned in it, & with *each* for *their* particular concernment; And if there were *ten* ſeveral parties* *to it* intended, and nine enter and ſubſcribe and the *tenth refuſeth*, it is then concluded by, and for the *nine*, and *their* Intereſt: but the *tenth can challenge nothing*; it being *null* as to *his* particular Intereſt.

* As there is millions of Perſons.

And all the large Profeſſions and Proteſtations of ſincere and loyall Intentions, in tendering of Covenants, and Articles to the guilty Husband (that hath made himſelf abundantly lyable (by the Law) to be divorced, and proſecuted even to the death:) are binding, if the terms be compleated and confirmed: But if not accepted and confirmed, ſerves for nothing, but to vindicate and clear the Party that purſued Reconciliation: and to leave the other unexcuſable before God and the World

Oh *how ſad* it is to ſee; how our *falſe Gloſſes*, and *forged Conſtructions* of *our* (in my thoughts) *faultleſs Covenant*: together with the *ridged impulſion thereof* upon the Ignorant, or *otherwiſe perſwaded Conſcience*, hath given advantage, *not only* to Sons of *Belial* to jeer, and ſcoff, to rage, and rave: but even one of the profeſſed *Sons* of *Sion*, hath written a Booke in *diſgrace* and *condemnation* of it: And grounding *moſt*, or *all* his Arguments (as I have been told) not upon any thing in truth contained in it: but by *corrupt interpretations*, falſe *Gloſſes*, or at leaſt *interpretative inſinuations* (even of its pretend-

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ed friends) supposed and granted to be *included* in it.

We interpret fair.

But if ye say, ye medle not with what the *State* or *Magistracy* of a *kingdome* may doe; but engage only against such Actions in private men: Then truly, you have said nothing to the *Businesse before you*: unless you can clear (as I believe you cannot) against *all that hath been said*: that the *present* Managers of *these Affaires Viz.* That constituted the *high Court*, and gave order for the *Charge*, *Tryall*, and *Proceeding* with the *King*) are but *private Persons*: And that the case of *David*, towards* *Saul* is any thing, (which to me seems nothing) to the *case in question, he* being *certainly* but as a private person, and so accounted of his Father and Brethren: * who yet were present at his anoynting*.

* 1 *Sam.* 24. 4 6, 7, 13.
* 1 *Sam.* 17. 15 17. 28.
* *c.* 16 13.

These certainly of the *Authority* of the *Kingdome*: though much broken through our hellish *Divisions*; and are indeed, *all* that *visibly* remaines; And the *Army being certainly* under them, the *sole Commanding Military Power* of the *Kingdome*: By *whome* through the *arme* of the *LORD*, * The *King* and his Party (and the second time many of *yours* to help *him*,) *appealing* to the Sword, was twice vanquished, overcome, and totally conquered.

* Who ruleth in the Kingdome of Men, and giveth it whomsoever he will.

As to the particular *Question* of *Guilt* or *Innocency* * in our *late Soveraign*, if that be *it* you *strain at*, speak it out, and *insist* upon it; for my part, if you can yet *demonstrate* his *Innocency*, I shall be ready not only to joyn with you in *declaring* but to put on *sack-cloth* and *ashes* before *God*, in regard of what is done.

* My thoughts *wherein* are, sufficently before hinted; and what I have received from your mouths, is known to you.

As for the example of *Corah*, *Dathan* and *Abiram*: I professe unto you, it causeth *awfullness* in my Spirit, when I am tempted to joyn with the *Conspirators* against this present commanding *Party* and *Army*.

And indeed it presents to me with such a face as this.

The *GOD* of *Glory* who to bare his own *Arme*, chose *Moses* (as *David*) from the *flocks*: chose these *mean* & *despicable* Men, and listed them into a most despicable *new* Moddel (*alias* Noddle, for so ye know they were called,) Like to that Barley cake of *Manasses*) to conduct, defend, and deliver *Israel his People*.

* *Judg.* 6. 15. 7. 13—15.

And which *Choyce* of *his*, he had witnessed and confirmed

by *many* Signes and *mighty* wonders, done among both them, and us: *Dividing the Sea that it fled; and treading downe ſtrength before them: and breaking the head of the Leviathan in peeces;* And at laſt when after *all this* as conſiderable a number of the Congregation of *Iſrael:* as thoſe now or late of *Scotland, Wales, Kent, Eſſex, Northumberland,* and *Cumberland,* With the multitude of the Sea; Headed by famous Men, both of *Leavy* and others; *Princes* of the *Congregation, Men of renown,* made an inſurrection againſt *them*; by *whom, God* had redeemed *Iſrael:* The moſt *High God* gave judgement againſt them; in that moſt remarkable manner, as ye know.

REVEREND Sirs, my unpoliſhed lines I fear, will preſs too much upon your patience, I will proceed no further; unto all the reſt; enough having been ſaid by others; and indeed in ſome things more then is fitting.

As to the poynt of changing the Government, ye know their Argument; If you may move for a change in the *Church,* why not *they* in the *State,* if they finde Cauſe. But I confeſs in *that poynt,* I am much unſatisfied, and in the poynt of *Tolleration* much afraid, leaſt they will goe too far.

My Soul greatly deſires theſe *Poynts* may be ſeriouſly debated between you and them: And ye know they invited you for that end.

Let the two *former* be debated in a Spirit of *Humility* and *Love* to *Truth*; And if cleared on their ſide: Ye may then without ſhew of guilt of *Treaſon,* either againſt the *Parliament* and *Authority* of the *Kingdome, or* againſt the perſon of the *King*: Enter the debate of theſe two latter, and of all the reſt: and ſo beget a good underſtanding and complyance; and *falling in* and *uniting,* ye may become uſefull and ſerviceable unto eace other, as Members one of another: who whiles *divided,* are more obnoxious, then uſefull to each other: And by *Diviſion,* (if continued) ſhall expoſe your ſelves not only to the violence of *others:* But alſo of *your ſelves;* even to be *devoured one of another.*

AND *the Lord our GOD,* who hath ſeen all our animoſity and *Prejudice,* Emulation *Malice, Pride* and ſtraightneſs of *Spi-*

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rit towards each other: send *his good Spirit* of Wildome, and *clear* Understanding, with abundance of *self-denial*, *meekneſs* and *Sweetneſs*, and now at last, moderate and incline our hearts, and lead us into *his* way of *Truth* and *Peace*: and *raiſe up* ſome skilfull Phiſitian amongſt us: that there may be a * healing.

* And is it not *christs* proper *Worke* and *yours*, as you are Christs? to *reconcile Man* to *God*, and *Man* to *Man*.

For my part, *ſad experience* hath taught me, that the withdrawing of my Spirit from *Love* and *heart-Union* with my Brethren and fellow ſervants, on *either hand* hath been in *me* a withdrawing of my *Spirit* from that *Spirit* the *Lord*: by whom *We are all baptiſed into one body, and have been made all to drink into that one ſpirit*; For my Heavenly Frame and Temper, and *Peace, paſſing underſtanding*, hath withdrawn it ſelf: or rather, I have perceived (I) that had withdrawn from it, was again ſweetly invited with the *Shulamite* to return into the love and union of *Spirit* with the *Lord*, and with the *Brethren, his Saints*: with whom, when we live in true *love* & *ſpiritual Union*: we finde the *God of love & peace is with us*.

Dear Chriſtian Friends, and *Brethren*, we have doubtleſs ſinned greatly every one of us, in departing from the things of our *own peace*, and have great cauſe to repent in duſt and aſhes, before the *Lord*: and *you* his ſervans, have great cauſe by your joynt and ſolemn *Repreſentations*, *Teſtimonials* and *Vindication* of your ſelves from groſſe and ſinful neglect; *to excite and provoke us therennto*.

Not only, in that we have with the looſe and unſteady Chriſtian, Fallen from our ſtedfaſtneſs, to many Errours and *foul hereſies*, and turned aſide into ſuch by wayes: (though partly cauſed by *your* delayes, to gather and lead us into the true Fould of the good *Shepherd*, and cauſe us to hear his *heavenly voyce* in the *Feaſt* of *Love*: which is ſo ſweet and raviſhing, to all his *ſheep*, and ſo ſoveraign a *preſervative* to keep them ſafe.

Nor only that we have *as of late*, adventured upon ſuch high and extraordinary Actions; ſo deſputable among the *Princes of Learning*: whether warrantable or not.

But alſo that we have ſo mocked the *Lord God* of our *Salvations Viz.* When our faithfull Praiers, and mighty wreſtlings

for the *King*, (and those *then* in Authority in the *Kingdome*) had received from our *Prayer-hearing-God*, such a blessed returne: as that we were put into a condition, to have led a *peaceable and quiet life in all Godlinesse and honesty*: the main end of the *especiallity* of such *prayers*.

—Other Returne, then *which*, the *Councel* of *GOD* is *now* revealed; we must not expect,---*We* like those *Iewes* that pretended to pray for, and expect a *Messiah*: *the greatest gift of God to men*; But when he came in another *garb* then they expected: *Viz.* Without wordly *form* or *beauty*; and not so much, as the more *Religious*, the *Iewish* part of the World, giving a coersive power to inforce his Lawes, and *himself professing his Kingdome* not to be at all *Worldly*, but *Heavenly*: *they*, not only dis-owned *him*, but persecuted and slew *him*.

Even so have we dealt with that blessed Return of our Prayers: which presented to us only, a Capacity or Freedom, to lead a *peaceable* and *Godly life*. *&c*, Without, or being also destitute of *such* worldly *Glory*, *Riches*, yea and *coersive power*, as we expected: we *scorne* and *kick* at it, and at the *hand* that *brings it*, and will not take any *thankefull* notice of such a *Mercy*; nor imbrace the *Messenger*, nor suffer *him* to have *place* and *priviledge* amongst us: we not only have as *they*, dis-owned the *Mercy*, and robbed *our God* of his *due praise*, and *ourselves* of our *sweet Comfort*: But also as *you*, and all men *know*, we have done, ever since the *Mercy*, but *began* to be *compleated* now about 30 moneths since: instead of sitting down under *this shadow*, eating the *sweet fruit* thereof; and of *doing* the pleasant *duty* which the *mighty Mercy* engageth us unto.

We declining the *Wisdome that is from above*, began to give way to, and to nourish *bitter Envyings and Strife in our hearts*: Causing *Sedition* and all manner of evill works, according to man; *even* to the *nulling* and extirpating the mercy, & Salvation so *graciously sent in unto us*; And now we are *eating the Fruit of our own Way*,

AND Now O Reverend Sirs, is their no *Balm in Gilead*? Is there no *Phisitian there*, among all the Sons which we have *brought forth*? Is there *none* to take us by *the hand*? Is there *none* like *excellent Elihu*, as a *days-man* to lay his hand upon *us*

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both? I doubt not but *there is*: and if not, then *sure the Lord himself* will *yet* appear; (at least in marvelous Providences) as *Moderator* between us.

And *he* that raised former *Salvation* to us in such *unexpected wayes*, will *yet graciously shine forth*: though we like men (*like them*) have gone astray, and *tempted God*, as in the *Desert*: *yea and as at* the very *Borders of the Land*: And saying as they, *is the Lord among us?* notwithstanding *all extraordinary manifestations of his Presence.*

Yet sure the *Lord* is our *Judge*, The *Lord* is (or will be) our *Law-giver*, the *Lord* is our *King*: He will *save us*, though not for *your* sakes, O ye *Ministers of my God*; Nor yet for *our* sake: O ye *Children of Israel*: *Yet* for *his great Name sake* will *He* doe it: ... *He* will doe *like God*: though *we* have done *like Men.*

I will therefore *wait* for the *LORD*, who yet *waits* to be *gracious*: For *he* speaks *Peace* unto his *People*, and to his *Saints*: *But let them not turn again to folly*: But *follow after* the things that makes for *PEACE*: And whereby we may *Edifie* one another: And *Judge not according* to the *outward* plausible *appearance*; but *judge righteous Judgment.*

AND let us walk in *LOVE*, the Bond of *PERFECTION*, which *suffereth long*, *Boasteth not it self*: *Seeketh not her own*; *Hopeth all things* (*hopeable*) *Beareth all things* (*bearable*) *Thinketh no evill*; And let us love another *in deed* and in *truth*: And *hereby* shall *we know* that we are *of the Truth*, And shall *assure our Hearts*, *before him*: And by *this* shall *all men know*; that we are the *disciples of our LORD*;

Examine all things, and *hold fast that which is good.*

POST

Poſtſcript.

HAving finiſhed the foregoing Lines: I *yet ſuſpended publication*, hoping that a *Spirit* of Moderation, *candid* Examination, and *yet timely* Accommodation, might in the Interim, have *gotten* ſome *good footing* among us.

But perceiving *afreſh* the ſame *Spirit of extream prejudice* and bitterneſs *prevailing* as formerly: I thought it my duty to contribute *this my Mite*, being induced and *greatly incouraged* thereunto, by the Conſideration of the *Eminency* of Chriſtianity in many of the *Perſons concerned*: and this *certaine knowledge* that they at length *muſt* and *Will* reconcile.

And being of this *very ſure*, that *one day* the *Advice here given*, will be *acceptable* to all *true Chriſtians*: I am *alſo ſure*, That it ſhall *never repent you*, O ye *Worthies of Iſrael*, and of *LEVI*, *Ye Princes* and *Leaders* among *your Brethren*, *Ye Servants of our GOD*: If upon the motion of a *Brother*, (though) of *low degree*, ye *take it now*.

And truly *O dear Chriſtians* of all Profeſſions and Iudgements among us: I am *bold* to tell you, that in the ſerious debate of theſe things in my thoughts: (I *yremembring* the enſuing Relation; thought my ſelf *bound in duty* to acquaint you with it: humbly *begging of God* that we may take *warning* by it.

Some *godly Friends* of mine, being at *Colcheſter* neer three year ſince; where one of them diſcourſing with a *Booke-ſeller*, concerning the *then preſent temper* of the *Spirits* of the *religious People* of that place; concluded that there was much of the *name* of *Religion* there: But as to the *Truth* and *Power* of it, which is ſo *lively* evidenced in *love to one another*; The *Booke-ſeller* ſadly complaining of the great want of *that*, and the preſence and *prevailency* of a moſt bitter, and *cenſorious Spirit* of *Hatred*, *Oppoſition* and *Diviſion*.

Told him further, that he greatly feared, *God* would viſit them with ſome *heavy* Plague and Judgment, and ſo *force them*

them, and make them *glad* to Reconcile.

Another of the Friends returning into theſe Parts, and at *High-gate* diſcourſing (with *Reverend* Mr. *Burrows* (ſince deceaſed) their Obſervation and Intelligence (in that Journey) of a Name and Appearance of *Religion* that was in thoſe Parts; and particularly in the Town of *Colcheſter*.

Mr. *Burrowes* with a very ſad ſpirit anſweied in theſe words; or to this effect, *That he well knew that Place*; being the place of his *Nativity*: and was acquainted with the *then preſent Temper of the Spirits of that People*, and was grieved at *the heart* for them; and could even *weepe* for them *teares* of *blood*: And beeing replyed unto with ſomewhat a *ſtrange aſpect*, why *Sir*? there are many *Chriſtians*, and much of *Religion* there?

His Reply was, doe ye looke ſtrange *at what I ſay*? If ye knew ſo much as I know, ye would not looke ſo *ſtrange*: but be more likely to ſay as I doe; And being demanded what he knew: *He anſwered*, they were moſt bitterly divided; and that he feared their *Diviſions* were greater, and more bitter, then in any *Towne* in *England*; And that he feared, *GOD* would bring ſome heavy *Judgment* upon that Place and People; and make them *Exemplary in the Judgement*, as he thought they were *in that Sin*.

Indeed it was not related to me, untill I told my Friends of the *Enemies* ſitting down in *Colcheſter*: whereby it became ſo *extreamely miſerable* according to thoſe *juſt Fears*: The *LORD heale and pardon us*, and *divert the Judgment*, *Amen*.

Ye knowe who ſaid it, *Every Kingdome* or *City divided againſt it ſelf, is brought to deſolation.*

And how can it be otherwais, ſeeing *GOD* and *NATURE* are agreed *to have it ſo.*

HE in his *Righteous Judgment* will deſtroy that *City* or *Kingdome*, which, *rejecting* his moſt *harmonious* and *eſtabliſhing* Lawes of *Union*, *Peace*, and *Love* (eſtabliſhed in *all his Dominions*, in *Heaven* and *Earth*, in *all the World*) both notoriouſly *entertain* and *cheriſh* that *Sathanicall*, and *directly* oppoſite and deſtructive *Enemy*, Diviſion.

And that *naturall* tendency which is in *Diviſion* towards *Ruine*; how evident *is it*! in that according to that moſt *certain* Aſſertion in the *preſent tenſe*, IS *brought to Deſolation*? *As* Sin hath death *in it*, (and which therefore enters *with it*,) So *Diviſion* hath *Deſolation* in *it*, which is *of* the *Nature* of it.

* *Impoſed upon the whole Creation of God.*

And hath not *his* WORD, and LAW,* in this regard hold on us: Are we not deſtroyed in *all* Conſiderations, and *Capaſities* wherein we have *notoriouſly* divided.

Our more *Monarchiall* Capaſitie, wherein we became ſo eminently divided; Is not *It* now under the *Iudgement*?

And as to the *ſecond*; let *ſad Experience* now ſpeak: Hath not my words taken hold &c? *Zach*: 1. 6. Hath not *the Lord dealt with us as he determined, according to our waies and doings.*

Oh let us bow down and lick the duſt: and *acknowledge* that the Lord *he is righteous.*

And let us now *well bethink our ſelves*, whether *Diviſion of hearts*, be the way to *Reſt*, and *Eſtabliſhment*: or is *it* not *rather* the way to *utter Ruine*?

It was the *Glory* of *Ieſus Chriſt*, to be imployed, in *Reconcileing Enemies to God* and *Man* to *Man*, and ſo became, *the great Peace-maker.*

And *can* more *Bleſſing-glory* accrue; by any *work* to any of you intruſted with the *Goſpel* of *Peace*, and *Miniſtry* of *Reconciliation*?

Have Salt in your ſelves, and have Peace one with another
Mark 9. 50.

FINIS.